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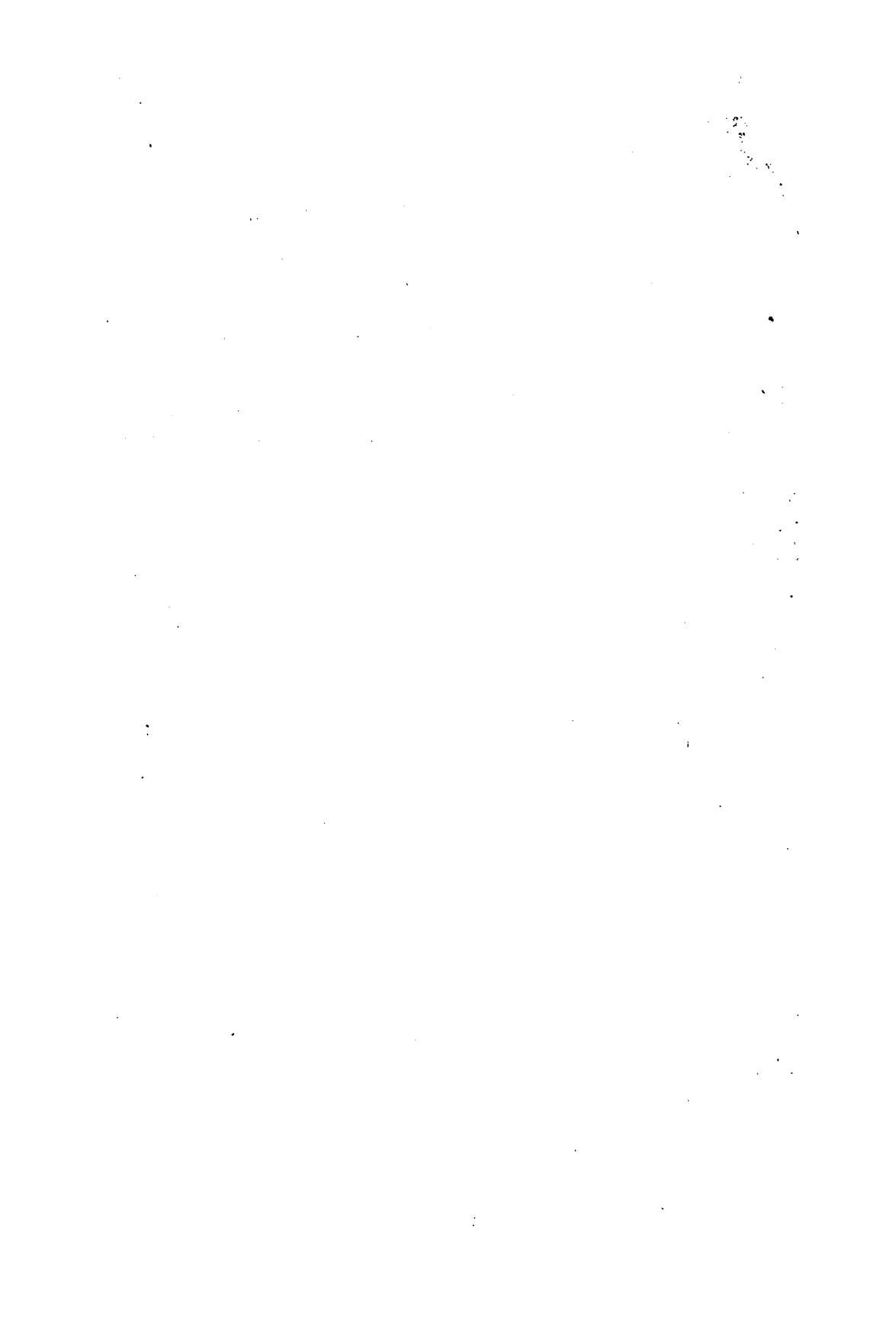


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A  
SUPPLEMENT  
TO  
DR. SALL'S  
TRUE CATHOLIC AND APOSTOLIC FAITH  
MAINTAINED IN THE  
CHURCH OF ENGLAND,  
AS RECENTLY REPUBLISHED WITH NOTES;  
IN WHICH THE  
GROUNDLESSNESS OF THE CHARGES AND INSINUATIONS,  
CONTAINED  
IN A NOTICE OF THE WORK,  
IN THE BRITISH MAGAZINE FOR DECEMBER 1840,  
AND ALSO IN THE FOLLOWING JANUARY NUMBER,  
IS CONSIDERED AND EXPOSED,  
WITH A VIEW  
TO THE SATISFACTION OF THOSE FRIENDS OF THE EDITOR,  
AND THAT PORTION OF THE PUBLIC, WHO HAVE ENCOURAGED THE WORK.

BY THE REV. J. ALLPORT,  
MINISTER OF ST. JAMES'S, BIRMINGHAM.

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## APPENDIX,

&c.

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IN drawing up some additional Notes to Dr. Sall's "Catholic Church of England," it becomes a necessary and, towards our Subscribers, a proper duty to prefix a few remarks upon the notice of the volume which appeared in the *British Magazine* for December 1840; more especially as regards the disapprobation which the literary censors, there engaged, expressed in reference to the ALTERATIONS, which it had been intimated in the Editor's Preface to the work, were made in the reprint of Dr. Sall's volume.

Dr. Sall's work, it should be carefully noted, is not a *documentary* volume—it was not written during the period of the Reformation, when either from the peculiarities or excellency of its style, or from being ranked in the class of publications generally considered as of *public* authority, it ought, as such, to have been carefully guarded from alteration or suppression; neither is it a volume which claims any particular regard by its own excellence of matter, or felicitousness of expression. Its chief excellence arises from the Christian spirit and temper it exhibits, the character of the man, the force of his arguments, and the weight of the testimony of such a man against Rome.

Regarding the work therefore as a commendable and valuable accession to the vindications of Protestantism, and the claims of the true Catholic Church; in order to render the book less unattractive, and by the removal of occasional awkwardnesses, jejunity and obscurity, to fit it for more general acceptance, than it could otherwise be expected to receive in these times, when literary delicacies of all descriptions are set before the public so abundantly, the liberty was taken by the Editor of introducing many *verbal* alterations.

Valuable reprints of several publications of public authority, which were either written by, or drawn up under the supervision

of, the leading English Reformers, have lately been given from the University-press, at Oxford; and *they* are very properly exact reprints, even to *errata*: for which course many good reasons might be now assigned, and their strength not at all diminished by present appearances. But in the case of a volume of not *quite* so much importance to the *Protestant* cause, what would an ordinary reader understand, for instance, by being told, according to the old edition of Dr. Sall's *Catholic Faith* (Part ii. p. 26,) that a doctrine was "to be believed without examen"? Some persons, to be sure, and those not confined to the Church of Rome, hold this language; but Protestant readers of every grade almost would refuse this blind adhesion to any doctrine whatever: and, we need hardly add, it is not required.

There are a few other statements or opinions—and in particular his making the Rule of Faith in the English Church to include the first four Councils, and that the Scriptures are to be interpreted by the Fathers of the *Catholic* Church, &c.—to which the more enlightened readers of our time are not exactly prepared to give their assent.\* On some of these we have appended a Note or two, not *rudely*, and because we would not appear *brutally* "ignorant" in the disputes of the age.†

To pass by noticing some obsolete words changed for the terms now in use, we will adduce a few passages where more liberty seemed expedient.

On page 153 (Part ii.) of the old copy, is to be read thus:—  
 "This is the case of the Reformed Churches with Images.  
 "While and where pious and innocent use was made of them,  
 "they permitted them, and so they do yet. But when they saw  
 "the abuse of unlawful worship given to them, they removed  
 "them from the eyes of the vulgar, apt to commit those abuses in  
 "places of worship."

The new edition (p. 397,) runs thus:—"This is the case of the Reformed Churches with regard to Images. While and

\* See *Memoir*, p. xxix.

† The Editor of the *British Magazine* concludes some remarks on a letter sent him upon the subject of his Review, and which was inserted in the January number, in the following terms: Mr. Allport, "in particular, as a writer known in the coarsest, fiercest, and most ignorant school of 'no-popery' agitation, ought to keep himself free" [from such a mode of editing.]



where a pious and innocent use was made of them, they were allowed, and so are even yet. But when it was perceived that the abuse of unlawful worship was offered them, they removed them from the sight of the common people who are apt," &c.

On the same and the next page is to be read—"It is more clear then needs many words to declare it, that the worship of Images and Statues is gone too far, and too much liberty given to the devotion or rather superstition of the people, so as it came to the very height of worship, which even Pagans do give to their Idols."

This is a translation of a passage from Cassander, and as the Latin quotation precedes the above version, we did not imagine ourselves liable to any imputation of dishonesty, or exposing ourselves to any other charge, by translating and giving it as follows (p. 398)—

"It is so clear that it needs but few words to declare it, that the worship of Images and Statues has prevailed too much (*nimum invaluisse*), and that too much liberty has been given to the devotion or rather superstition of the people, so as that it has come to the very height of worship, which even Pagans were accustomed to render to their Idols" (*exhiberi consuevit, &c.*)

Again on page 165 (Part ii., old edition) we find—"A Town or Society that will be engaged to get one of their members canonized ——— may possibly use those indirect means which other solicitations of men tending to the like purchases are capable of."

The New Edition (p. 407) has—"A Town or Society that will undertake to get one of their members canonized ——— may possibly make use of those indirect means and solicitations, which other men aspiring to similar purchases are capable of exercising."

On page 170 (Part ii.) of the old edition, the following passage occurs:—"It is not my humour to rally in so serious matters: they are the terms wherewith the more grave and modest writers of your own party do express the matter. And such is the unhappiness of your engagement, that hardly your doctrine can be mentioned in terms that may not make it ridiculous."

This passage we ventured to give thus in the new edition:—"It is not my humour to indulge in raillery on such serious

subjects: they are the terms in which the more grave and modest writers of your own party are accustomed to express the matter. But such is the unhappiness of the cause in which you are [engaged,\*] that your doctrine can hardly be mentioned in terms that may not render it ridiculous."

We appeal to any one whether there is any dishonesty in the above substitutions? What Reviewer need have insinuated against us Jesuitism, or a desire to pervert the obvious meaning of a writer by such alterations—alterations, it will be observed, all occurring in the latter portion of the volume, which seems written less carefully than the rest? Indeed, from Dr. Sall's own admission (see p. 113) it appears that this part of his Reply to his assailants was "hastened for the Press." Hence good ground for *some* revision. It is to be remembered also, that while the fact of such alteration was avowed in the very first sentence of our Advertisement to the Reader, without any *dissembling* whatever; it was also distinctly mentioned that, we believed it had been "effected without introducing any variation in the sense." Should the public, however, prefer Dr. Sall's exact words, "without any alteration," they may perhaps receive an edition in what has been entitled the Anglo-Catholic Library, projected at Oxford, at some future period; and have now, beforehand, a specimen of what they will receive.

How far the writers in a Periodical, which is constantly engaged in depreciating the Reformed Churches abroad, and the Sister Establishment in Scotland at home, not to mention the various Dissenting bodies throughout the land, can prefer a better claim to *Catholic* feelings and sentiments than others who have republished and supported the new edition of Dr. Sall's work, need not perhaps be now discussed.

For such opinionists, however, a passage in Baxter's *Grotian Religion discovered* (Lond. 1658) sect. lxxi. and addressed to a "set" very much resembling the conductors of some Magazines and Reviews of our time, and especially that of our meek Censors, may appropriately close this apologetical Introduction.

"In this description I beseech you blame us not if we be

\* The word "engaged" was intended for insertion in the new Edition, and is accordingly preserved and amended in our original copy; but by some unaccountable oversight omitted in the reprint.



jealous of such men as these:—1. Of those that actually were the agents in the English illegal innovations, which kindled all our troubles in this land, and were conformable to the *Grotian* design. 2. Of those that bend the course of their writings and persuasions to make the Roman Church honourable, and vindicate them, not only from the charge of Antichristianism, but from the most of the imputations that the Reformed Churches lay upon them; and that labour to make the doctrine, discipline, and worship, and practices of the Reformed Churches as odious as they can, using the same common arguments against them, and reproaches of them, as the Papists do. 3. Of those that labour to prove the Church of *Rome* a true Church because of its succession, &c., and the Reformed Churches to be none, for want of that succession (except this corner that had Bishops :) and that labour to prove the truth of the Papists' Ministry and administrations, and to degrade or disprove the Ministers of all the Reformed Churches that have not Prelates. 4. Of those that are for a visible head of the universal Church, whether Pope or General Council. 5. Of those that deny the sufficiency of the Holy Scriptures in all things necessary to salvation, or universally to the peace of the Church; and that tell us that Scripture is but part of the Word of God, and Tradition contains the rest as needful to the aforesaid ends. 6. That will not be persuaded to join on any reasonable terms for the healing of our present divisions: unless all the Churches be unchurched, and all the Ministers degraded, that be not Prelatical, they will have no peace or concord with us. When all these, or many of these go together, you must not blame us to be cautelously jealous as far as is needful to our own preservation, when in general we know that there are Papists among us, and are acquainted with their doctrine and interests and designs."

There appears to be some value in this quotation, as applicable even to present circumstances; and it not unaptly illustrates Solomon's query, "Is there anything new under the sun?"

We may, however, just express our thanks to the Reviewers of Dr. Sall's volume, that they did not notice a variety of literary and typographical offences, which we are conscious at present exist; and should readily embrace an opportunity of removing them from the recent reprint, as well as of incorporating in their more suitable connexions the following

## ADDITIONAL NOTES.

PAGE 42. "Pope Gelasius."—The reader may consult Bishop Taylor's *Real Presence of Christ in the Holy Sacrament*, sect. 12, §. 31, and particularly an excellent note in Ingram's *Popish Doctrine of Transubstantiation refuted*, p. 96—as satisfactory and lucid a volume for the line of argument taken, as the present age, though prolific in good works, has produced.

PAGE 47. "This precept they have put out."—There is an appropriate passage, in connection with this subject, in Archbishop Usher's *Answer to a Jesuit*, (p. 679, edit. Cambr. 1835,) for which we are indebted to Archdeacon Browne's valuable Charge, entitled *Strictures on some parts of the Oxford Tract System*, 1840, p. 260:—"And lest the poor people, whom they have so miserably abused, should find how far they have been misled, we see that the masters of that Church do, in the service books and catechisms which come into the hands of the vulgar, generally leave out the words of the second Commandment that make against the adoration of Images, fearing lest by the light thereof their iniquity should be discovered. They pretend, indeed, that this commandment is not excluded by them, but included only in the first; whereas in truth they do but craftily conceal it from the people's eyes, because they would not have them to be ruled by it. Nay, Vasquez the Jesuit doth boldly acknowledge, that it plainly appeareth, by comparing the words of this commandment with the place which hath been alleged out of the fourth of Deuteronomy, that the Scripture did not only forbid the worshipping of an Image for God, but also the adoration of the true God himself in an Image. He confesseth further, that he and his fellow Catholics do otherwise. What saith he then to the commandment, think you? Because it will not be obeyed it must be repealed, and not admitted to have any place among the moral precepts of God. It was, saith he, a positive and ceremonial law, and therefore ought to cease in the time of the gospel. And as if it had not been enough for him to match the Scribes and Pharisees in impiety, who made the commandment of God of none effect, that they might keep their own tradition, that he might fulfil the measure of his fathers, and shew himself to be a true child of her who beareth the name of being the mother of harlots and abominations of the earth, he is yet more mad, and sticketh not to maintain, that not only a painted Image, but any other thing of the world, whether it be without life and reason, or whether it be a reasonable creature, may, (in the nature of the thing, and if the matter be discreetly handled) be adored with God, as his Image; yea, and counteth it no absurdity at all, that a very wisp of straw should be thus worshipped."

PAGE 51. Add to note \*. Notum est quid acciderit Erasmo, postquam in Latina sua versione reliquisset nomen *humilitatis*, addita præpositione *ad*, monuissetque in notis suis *parvitas* dici, ut intelligamus *parvitem*, non *animi virtutem*. Ob id enim male exceptus fuit a Monachis, ut videre est in Colloquio quod *Concionem* inscripsit sive *Merdardum*. Rivet. *Apologia pro Virg. Maria*,



lib. 1, cap. 14; where there are interpretations by both ancient and Romish theologians quoted to the same effect: thus Maldonat—(Virgo) “se non vocat humilem ab opposita superbiæ virtute, sed ab abjecta vilique conditione.”

PAGE 144. To Note † “Vasquez,” add—Gabriel Vasquez, a member of the Company of Jesus, into which Order he was enrolled in 1569, was born at Belmonte in Spain; and is regarded as having been one of the most eminent of his Order, his writings being considered as even almost oracular (*Alegambe Scripp. Soc. Jesu*, p. 272.) He died at Alcala in 1604, aged 55. That portion of his Commentary upon *Thomas Aquinas* which is referred to by Dr. Sall, seems to have been a posthumous publication, at Antwerp, 1614. See *Antonio Biblioth. Hisp. nova*, tom. 1, p. 510.

PAGE 169. “Severina,” (so read.)

Sanseverina had come in the certainty of his election; he imagined himself already in possession of that spiritual power which he estimated so highly, and had so often defended; he had passed seven hours between the fulfilment of his loftiest desires and the prospect of an ever-enduring feeling of humiliation and abasement—between sovereignty and subjection—as if between life and death; at length his fate was decided; despoiled of his hopes, he went back to his dismantled cell. “The next night” (says he, in his autobiography,) “was more painful to me than any moment I ever endured. The heavy grief of my soul, and my inward anguish forced from me—incredible to say—a bloody sweat.” *Ranke's History of the Popes*, vol. 2, p. 236; vol. 3, p. 159.

PAGE 170. “Gesualdo.”

See Ranke, vol. 3, Appendix, p. 159.

PAGE 176. “Borghese.”

Add to Note—This statement is confirmed by Ranke, vol. 3, pp. 19, 20.

PAGE 180. Note.—The Count Krasinski's most interesting History, lately published, too fully establishes the opinion stated in this Note; and we may take the opportunity of offering a few lines in contradiction to an idea which historical writers, who please themselves with drawing striking pictures, seem at the present day fond of spreading, that the Reformation had *failed*, and that Protestantism could neither retain nor enlarge her conquests over Europe, in the 16th century; whereas, the fact is, as is fully proved in Krasinski's History, and in Dr. M'Crie's volumes (to mention but these few) that so widely had Protestantism spread, so strongly had it seated itself in liberal and enlightened minds, that it became absolutely necessary for the Church of Rome, in order to keep up her Pseudo-Catholic empire, to burn, drown, exile, plunder, massacre, and starve the adherents of the Reformation, throughout Europe, before she could herself be at any ease from the apprehension of a total subversion. Let us quote just one testimony referring to the countries alluded to (though so mistakingly) by Dr. Sall, and see what was necessary to *make* the Reformation a failure in those portions of Europe:—

“Hinc ergo Jesuitica persecutio, in omnibus provinciis, Styria, Carinthia, et Carnolia, subinde promota; Papistica antehac templa, domusque parochiales occupatæ; et Sacerdotes missatici in illis collocati; Jesuitæ hinc-



inde, ubi jam antea nondum erant, introducti; eisque partim alia monasteria incolenda data, partim nova Collegia ædificata; recens extracta Evangelica templa, domusque parochiales, aut destructa, aut pulvere tormentario dissipata, defunctorum cadavera e sepulchris eruta, cremata, aut in præter-fluentem projecta; Concionatores domibus ac possessionibus suis, procul ab uxoribus et liberis, ejecti; redditusque illorum omnes dari prohibiti: multa millia librorum (in quibus ne sacris quidem Bibliis parsum) passim publice exusti: homines, bonis partim verbis ac promissis persuasi, partim vero vehementibus comminationibus durisque poenis, ad Religionem deserendam, et Missam frequentandam, tantumque sub una specie Sacræ communicanda, coacti: atque ita cunctis locis Evangelica Religio eliminata, et Papatus denuo instauratus est."—*Historia Jesuitica per Lud. Lucium* (Basilæ, 1627) p. 630.

The reader will recognize in the above quotation, the similarity of the means adopted lately, for banishing Protestantism out of Ireland, with what were formerly practised, too successfully, in the Austrian dominions. "Nec tamen deficiet hæc secta; quam tunc magis ædificari scias, cum cædi videtur." *Tertull. ad Scap.* §. 5.

PAGE 200. Add to Note.—The *Memorabilia Eccles. sæc. xvii. par A. Carolum* (Tubingæ, 1698) lib. ix. p. 409, furnishes very similar testimony to this statement about Innocent XI., Bishop of Rome, and his approbation of the measures of Louis XIV., for keeping down the numbers of the Reformed. It may be very appropriately added also that Liguori *Istoria dell' Eresie colle loro confutazioni intitolata il Trionfo della Religione*, &c. was reprinted at Rome in 1839, and is included in a Catalogue of works published by the Propaganda, and very lately recommended by the Secretary of that Congregation, (the Archbp. of Edessa) to the patronage of the "Catholic Institute of Great Britain;" which he hopes will assist in "realizing part of the large capital which at present lays dormant in the warehouse."

PAGE 222. Note \*.

As to Bucer being "*at the best a Jew*," this, Fuller terms "a loud lie of a lewd Jesuit. Persons, the Jesuit, tells us that some believed that he (Bucer) died a Jew, merely, I conceive, because he lived a great Hebrician; citing Surius, Genebrard, and Lindan (ask my fellow if I be a liar) for this report. Sure I am, none of them were near him at his death, as Mr. Bradford and others were; who, when they admonished him in his sickness, that he should arm himself against the assaults of the devil, answered that he had nothing to do with the devil, because he was wholly in Christ. And when Mr. Bradford came to him and told him that he must die, he answered, *Ille, ille regit, et moderatur omnia*, and so quietly yielded up his soul. What good man would not rather die like a Jew with Martin Bucer, than like a Christian with Robert Persons?" Fuller's *History of the Unvers. of Cambridge*, edit. Camb. 1840, p. 248.

The above may serve as a specimen to shew what proportion of truth is to be found or expected in Dr. French's characters of the leading Reformers, and upon the statement of some others also.

PAGE 231. "Rinuccini," in Note \*.

Rinuccini, Archbp. and Prince of Firmo, was appointed Nuncio upon Luke Wadding's procurement. "Besides the large supplies of money and ammunition

to animate and comfort the rebels [in Ireland]—aids which he carried from the Pope—Wadding delivered into his hands 26,000 crowns out of the Collection which he had made for this pious cause; and a year after sent another considerable sum by Dennis Massario, auditor of the Nuncio, for the like purpose." *Ware's Works*, vol. 2, (Writers) p. 138, edit. 1745.

PAGE 232. Add to Notes—Dr. French became Suffragan to the Bishop of *Ghent*, where he died the 23rd of Aug. 1678, in the 74th year of his age. *Ware's Works*, vol. 2, p. 167.

PAGE 241. "The state gave answer by proclamation," &c.

Dr. O'Connor has given the Proclamation in his *Columbanus*, No. iv. p. 107, as being "little known, and disingenuously omitted by Rushworth;" and afterwards proceeds to point out the real originators of the Massacre of 1641.

"Those men, who, with an air of devotion, condemned the oath of allegiance proposed by James I., an oath which no Catholic can, in conscience reject; an oath which was framed *expressly* for the purpose of enabling Loyal Catholics to express their allegiance, without subjecting themselves to the test of *Supremacy*; an oath, which implied no more than a fair, unequivocal renunciation of the Pope's pretended power to absolve subjects from their fidelity to their legitimate sovereigns! those who in compliance with Pope Innocent Xth's [Paul V.] Bull forbid,\* under pain of Excommunication, the Catholics of the British Islands to comply with that oath; those who maintained with *Bruodin*, and *Sanders*, and *O'Farrel*, and *Ponce*, and *Enos O'Mahony*, and *O'Callasikin*, that Ireland was of right the property of the Holy See; that the Kings of England were only lords of Ireland, holding by connivance under the Pope; that the Protestant Kings were *ipso facto* dispossessed of that feudal tenure; that even Queen Mary, though a Catholic, could not take the title of Queen of Ireland, but by a special grant from Paul IV. (*Sandini*, tom. 2, p. 647) all those who taught, as well in printed books, as in their sermons, that even supposing a Pope's or a Nuncio's, or a Bishop's excommunication to be *unjust*, yet it must be obeyed;—all, confederating under the influence of Richelieu and of Rome, laid the foundation in France, Spain, and Italy, for the Massacre of 1641." *Columbanus*, No. iv. pp. 112, 13.

PAGE 264. For the Note \* substitute as follows:—

When looking over that rare volume, *Walsh's Remonstrance*, in the Library of Queen's College, Oxford, we found the initials I. S. interpreted to designate, as one of the parties opposed thereto, *John Sergeant*, we presumed that we were right in subjoining the Note on this page, assigning the Reply to Dr. Sall to him; but we have since discovered that we were misled. The writer intended is

IGNATIUS BROWN, who was born in the County of Waterford in 1630, but educated in Spain; where in the 21st year of his age he was admitted into the Society of the Jesuits at Compostella, and took on him the four vows: He taught the *Belles Lettres* in Castile for some time, and was afterwards sent on the Mission into his own Country, from whence removing into France, he was made Rector of the Irish Seminary at Poitiers in 1676, then newly founded.

\* The Roman Courtiers have continued to extol this Bull down to our own times! See Bp. Burke's *Hibernica Dominicana*, 1764, and Sandini in his *Lives of the Popes*, tom. 2, p. 678, printed at Ferrara, 1763, *cum approbatione*.



He died at Valladolid in 1679 in a journey he made to Madrid, being appointed Confessor to the Queen of Spain. He wrote and published under the feigned name of *I. S.* instead of his own.—*Ware's Works*, vol. 2. (Writers of Ireland) p. 189, edit. 1745. *Alegambe Bibl. Soc. Jesu*; p. 394, edit. 1676.

PAGE 265. Note.—Dr. Sall's Sermon was originally published in 4to. Dublin, 1674. See *Ware's Works*, vol. 2, p. 189, (Writers of Ireland) edit. 1745.

PAGE 274. Add to Note.—Dens asserts.—The Sovereign Pontiff defining, *ex Cathedra*, things appertaining to faith and morals, is *infallible*. Vol. 2, p. 159. See *Romanism as it rules in Ireland*; vol. 1, pp. 319, 604; and vol. 2, p. 10. Many of the speeches contained in these volumes, were delivered at *Exeter Hall*, and are distinguished for vigour, firmness, decision, and eloquence, and a well-grounded opposition to the whole paraphernalia of Romanism, whether presented as a tasty, genteel, and indulgent Madonna, or appearing in her true and unchangeable aspect of bigotry, intolerance, fanaticism, and exclusiveness.

PAGE 278. Add to Note.—There is something worth attending to in the following quotation:—*Panzani*, a papal Envoy in 1643, &c. was directed by Cardinal Barberini "to inquire into the character of the Protestant Bishops; for as they were to be employed in the projected scheme of union, it was requisite to be fully informed what sort of men they were, and how qualified as to learning, morals, religion, politics, &c. that those who were to treat with them, might know how to come at them by proper and suitable addresses. But he had a strict charge to be very cautious and secret in the inquiry. Above all things, *Panzani* was advised never to favour the discussion of particular points, the issue of such conferences being always fruitless. Besides, it was never the custom of the Catholic Church to admit such kind of disputes, till the fundamental point of a supreme judge were first settled, for then other matters would come in of course. *Panzani* realized a particular character of each Bishop from another hand. It gave an account of their age, family, way of life, qualifications natural and acquired, moral and political, and, as far as could be guessed, how they stood affected as to the present management of affairs at Court. This account was carefully transmitted to Barberini." *Berington's Memoirs of Panzani*, pp. 240, 47.

And Dr. O'Connor asks—"When Cardinal *Bentivoglio* was Nuncio at Brussels, though he had directly no concern with the British Islands, yet having obtained from the Irish, Scotch, and English Vicars all the information that was necessary, did he not send to Rome 'una Relazione,' a distinct and masterly account of the interests, the political relations, and the internal affairs of the three kingdoms, which was found so deeply and vitally interesting, that Rome would never allow it to be published?"—*Columbanus*, No. vii. p. 62, Buckingham, 1816.

PAGE 318. Add to Note.—We take occasion from the occurrence of the name of *VERON* here, to introduce to the reader another extract from a volume, which, we may be allowed to say, enriches several pages of Dr. Sall's work—*Hawkins' Letter to Berington*—and we cannot help quoting also in connexion with this subject a remark of the late Duke of Norfolk, illustrating as it does the management of the Church of Rome, though ordinarily so boastful of her unity and uniformity; in accommodating herself in *Protestant* countries, to the circum-

stances of the times:—"I have left the religion," said his Grace, "and I wish you to leave it. This you are doing" (he was addressing some R. Catholics!) "for certainly Dr. M—— is defending the old system. Had it been such as you make it to be, I should have had no occasion to change." *Supplementary Memoirs of English Catholics, addressed to C. Butler, Esq. by the Rev. J. Milner,* D.D. London, 1820, p. 210. Accordingly in the present day, to guard against such results, (for that Duke of Norfolk, it will be observed, left the Church of Rome) or to attain political advantages, or to allow her Lay-members to deny what Dr. Milner and the Duke accurately denominate the "old" doctrines, and what are certainly the true doctrines of the Church of Rome, the Priesthood takes care to "make" the system assume just what shape and character, it may be expedient *pro tempore* to put on, in Protestant countries. Among other plans, Veron's Rule of Faith has of late been made rather useful in that way, and we therefore proceed to quote the curious passage to which allusion has been made, from Hawkins' *Letter to Berington*.

"Veron's Rule of Faith you may possibly have made it your duty to explain; but I dare repeat that most of your brethren do *not*. At a public table in Berkshire, in the company of several priests, I well remember to have been openly censured by one of the titular Bishop's Vicars, for appealing to its doctrine concerning Indulgences. I had cited the very expressions of Veron, which were received by the company as heterodox and 'offensive to pious ears;'—and have many reasons to recollect the circumstance, as well as the countenances of the zealots who composed the Meeting. On this subject I had, however, acknowledged that this is the only Creed to which a Roman Catholic need give his assent: but I have moreover added and still insist, that the superstructure of practice which you have built upon it, has but a very slight connexion with what Veron allows may be believed.

"As you have not seen my Postscript, give me leave here to repeat a few questions which I had there proposed. Would any person who should through life refuse to address the saints, or ever invoke the Virgin Mary—who should never strive to gain any Indulgences, either plenary or partial, because he doubted whether they were of any effect before God, as to remission of debt which is due to him either in the present or future life—who should refuse all kinds of veneration to Images, or respect to relics, unless such as Protestants pay to the pictures of remains of their ancestors or friends—who should deny that the saints are mediators for us—who never should assist at Prayers for the dead, or remember the 'poor souls in Purgatory' in his devotions, &c.—would such a Peasant, for example, 'following his plough,' be deemed in the way not only to Salvation, but to Sanctity, as Veron assures us—*et salvus et sanctus*? It is not to me, sir, that the Catholics are indebted for their *double system of Religion*, but to yourself and such like modern Reformers of your faith, who seek to soften the rugged features of their ancient tenets, and accommodate them, as much as possible, to the general doctrines of these more enlightened times. You tell us now that it is 'good and profitable' to desire the intercession of Saints; but does not the Council of Trent declare in general and most explicit terms that they are to be invoked—*invocandos esse*? and is not this imposed as a strict obligation on all your clergy? If this decision of your Church may be interpreted as a *permission* only, where is the utility of her declarations, if they still lie open to such convenient and arbitrary comments?" *A General Defence of the Principles of the Reformation, in a Letter to the Rev. J. Berington, by the Rev. John Hawkins*; (Worcester, 1788) pp. 84, 5.



PAGE 341. Addition to conclusion of Note from p. 340.

"It is scarcely credible," writes Ranke, "what sums accrued to the Dataria [an office in Rome] from Spain." *History of the Popes*, vol. 3, p. 124.

The late Dr. Adam Clarke, in examining various early documents among the Public Records, found that the whole country of *England* would have passed into Priestly hands, but for Parliamentary restraints. See *Life of Dr. A. Clarke*, vol. 2, p. 161, or *Protestant Journal* for 1833, p. 762; and *the Witness*, vol. 2, p. 236.

PAGE 349. "Richard Caron," read *Redmond Caron*, who was born at Athlone about 1605, a Franciscan. Being at Kilkenny when the differences ran high between the loyal Catholics and the party of Owen O'Neil, he sided with the former; and endeavouring to remove one Brenan, and some other seditious Friars, from that city, he was put into great danger of his life, and had certainly lost it in a tumult raised by these Friars, had not the Earl of Castlehaven arrived with some friends in the very instant of time to save him. He died in Dublin in 1666. He was esteemed a very learned and pious man, and of honest and loyal principles, which raised him enemies among his brethren, who procured the censures of their Church to fall on him. *Ware's Works*, vol. 2, p. 143.

Does not the above shew, with many other similar occurrences, who are the true sons of Rome? "Brenan and other Friars" are the approved ones in the present case.

PAGE 356. Add—Walsh, "a Franciscan Friar of Kilkenny, one of the most learned men that learned Order can boast of, who published the Irish Remonstrance in the course of that year," was instructed by a Superior to expose himself to corporal castigation for his heretical notions. This was Dr. Talbot, who, in a scarce book, published in 1674, undertakes to give a true idea of spiritual Jurisdiction in opposition to that given by Father Walsh. Addressing Walsh, Dr. Talbot uses these words:—

"Myself, and others of the Irish Clergy, objected against this your main tenet, viz. 'that no corporal punishment may be inflicted by virtue of a spiritual power.' Are you so shortsighted as not to discern the vast difference there is between the spiritual power of a ghostly father *in foro Confessionali*, and the spiritual power of a Bishop in his Diocese, or of your general in his Order? They who are to oversee the Church must have annexed to their corrective power, not only that of applying spiritual censures, but also corporal punishments. That *virga ferrea* whereof David prophesied Psal. ii. *Dabo tibi gentes—Reges eos in virga ferrea*; that iron rod wherewith St. Paul threatened the Corinthians, *vultis ut in virga ferrea veniam ad vos*, and wherewith he punished the incestuous Corinthian, and delivered him over to Satan; that is, to be corporally tormented, as the Expositors commonly understand the words in *interitum carnis*; that iron rod, Mr. Walsh, whereof it is said, he that spares the rod hates the child. Can you imagine that Christ would not leave a rod in his Church to punish those who are insensible to spiritual admonitions? If corporal torments are apt to deter and correct in the Commonwealth, why not also in the Church? Would Christ have his Church worse governed than a Commonwealth? Your not seeing, or at least not believing this, demonstrates that you are incredulous and obstinate; and this supposed, will not you acknowledge that this incredulity of yours may be lessened and reclaimed by shutting you up in a cell, giving you spare diet, keeping you from ill company that flatter and debauch you, and

whipping you once or twice a day? The Scriptures tell you *Virga et correctio tribuunt sapientiam*, Prov. xxix. Retire, retire to your Convent, Mr. Walsh; submit to the corporal punishment your General will inflict upon you; busy yourself no longer with Church or State affairs, seeing you are so ignorant that you accuse the Church of heresy for claiming a power to correct with corporal punishments you and such Friars as you are." *The Friar Disciplined*, Ghent, 1674, p. 4, 47, quoted in Dr. O'Connor's *Columbanus*, No. 3, p. 126.

Here is a Priest speaking quite familiarly of corporal chastisement for the Clerical Order, which we have lately heard denied to be enjoined upon even poor laymen in the Church of Rome! See Trial of *Hearne versus Stowell*, in *Achill Herald*, vol. 3, p. 100.

PAGE 359. Note\*.—Some of St. Bernard's writings are not much relished at Rome. Cardinal Barberini, who is mentioned by Dr. Sall (p. 352) told St. Amour that "the books of St. Bernard *de Consideratione* are not those of his books, which are most in esteem at Rome, having sometimes been in danger of being, if not condemned, at least suppressed or retrenched; which possibly might have been done, had it not been for the consideration of his eminent sanctity." *The Journal of St. Amour, containing an account of the Propositions controverted between the Jansenists and Molinists*; (Lond. 1664.) p. 55.

PAGE 394. For Note:—Another instance is mentioned in the Introduction to Mr. Cunningham's enlarged and excellent edition of Bp. *Stillingfleet's Doctrines and Practices of the Church of Rome truly represented*, (Edinb. 1837.) p. xxv.

"Wilt, a Popish Priest in Mechlin, was also accused of heresy in 1685, and though he supported his opinion by the authority of Bossuet, in his *Exposition*, yet the faculty of Louvain condemned it as scandalous and pernicious."—If Mr. Cunningham will look more carefully at the Papal approbation of Bossuet's *Exposition*, he will find it recommended for its *learning*, rather than its *doctrine*—this latter, it being an object with Rome to evade assigning to it, even *pro tempore*; whatever modern irresponsible advocates may find it necessary to do in critical times.

PAGE 407. "Obtain considerable emoluments."

The advantageousness of possessing a popular relic may be instanced in the Cathedral at Canterbury, where the offerings at the shrine of Thomas à Becket, mentioned in Burnet (*Hist. Ref.* vol. 1.) amounted in one year—so great a favourite was he—to some eight or ten thousand pounds in modern money; and also in the Cathedral at Durham, where the *thrift-box* of St. Cuthbert received in one hundred and thirty-five years, £3,310. 17s. 10½d. equivalent to about £66,217. 10s. 10d. according to modern calculation; see Raine's *St. Cuthbert*, pp. 116, 17, (Durham, 1828) for much curious matter on this profitable exhibition.

The riches of the almost total relic (only wanting, like many other things in the Church of Rome, the *foundation*) the *Holy Cottage* at Loretto, are notorious—jewellery, precious stones, gold and silver offerings from Kings, Queens, and Royal personages, to an amazing amount: see the *Storia della santa Casa di Loretto—opera del Reverendis. Antonio Gaudenti*; 8vo. Loretto, 1790. When the Cottage first took up its residence in this part of Italy, cash began to flow in so fast, that some of the proprietors became too avaricious; and the quarrelling which ensued thereupon, so scandalized the Holy Cottage and Co. that they



hopped away to another and more serene neighbourhood: see p. 65 of the Italian volume referred to, published in 1790, close upon the 19th century.

"In 1562 the Dominicans obtained a Bull, which confined to them *exclusively* all the Miracles and Indulgences of our Lady of the Rosary—a very profitable monopoly." *Columbanus*, No. 6, p. 105.

PAGE 427. "Delivered by *Lyra*:"—read "Vincent of Lerins," for so it ought to have been corrected, as *Lyra*, the Commentator of the 15th century, would hardly be coupled with *Augustine* upon such a question.

PAGE 431. Note \*.—The custom there noticed is confirmed by the following passage from Nicolaus de Clemangis, who flourished at the beginning of the 15th century:—

"Jam illud, obsecro, quale est, quod plerisque in Diœcesibus Rectores parochiarum et certo et conducto cum suis Prælati pretio, passim et publice concubinas tenent." *De corrupto Ecclesiæ statu*, cap. 15, §. 2.

PAGE 433. Addition to Note.

The Cardinals of Rome did not much relish the granting of these Indulgences to St. Francis of Assise: they told the Pope—Honorius III.—that the Indulgence Stations in the city would cease to be of a first-class character, if another Station with such recommendations was opened in another quarter: "Si huic [Francisco] talem indulgentiam exhibetis, ultramarinam destruitis; et indulgentia beatorum Petri et Pauli ad nihilum redigetur et reputabitur." The Pope then agreed to modify matters, and so the business was suffered to proceed. See *Opus conformitatum beati Frâ. fol. 135*, edit. Mediol. 1513.

PAGE 434. Note—"Their possible invalidity."

It is mentioned by Holden, who is occasionally put forward in this country as an accurate expounder of the doctrines of the Church of Rome, that learned men in that Church had no opinion of the value of *Indulgences*, and that they entertained no assurance whatever of any success in souls being liberated by that means; (*nullam prorsus habeamus certitudinem de Indulgentiarum successu*); and that the Sorbonne fully supported that estimate of them, by continuing their oblations for the benefit of the soul of *Peter Lombard*, their founder, 400 years after his death, even to his time, that is, when Holden's work was first published, in 1655; Vide *Divinæ Fidei Analysis*, auct. H. HOLDEN, pp. 440, 41, edit. Paris, 1767. So much security does a person enjoy in attaching himself to a Church, the ultimate value of one of whose most cherished doctrines is, in the estimation of her more learned adherents, quite uncertain!

PAGE 448. "Prohibiting them the reading of Scripture." †

† In the reign of Henry V. a law was passed against the perusal of the Scriptures in English. It enacted that "whatsoever they were who should read the Scriptures in the Mother tongue, they should forfeit land, catel, lif, and goodes from theyr heys for ever, and be so condemned for heretykes to God, enemies to the crowne, and most errand traitors to the lande." Vide *Neal's History of the Puritans*, vol. 1, p. 7.

PAGE 450. Add to Note \*—Casaubon writes, "Sciebant (Patres) malos

Christianos et hæreticos in suam et aliorum perniciem Scripturis abuti: nec minus tamen clamat idem vir sanctissimus (Chrysost.) *Ἀκόσατε, παρακαλῶ, πάντες δι βιωτικοί, καὶ κτᾶσθε βιβλία, φάρμακα ψυχῆς*: causam accipe; *Τὸ πάντων ἔτιον τῶν κακῶν, τὸ μὴ εἶδέναι τὰς γραφὰς* malorum omnium hæc causa est, quod Scripturæ ignorentur. Hom. 9 ad Coloss. [§. 1, tom. ix. edit. Paris, 1838.] His similia passim scribit vir ille sanctus, et cum eo Patres omnes. Qui si hodie viverent, dictorum ejusmodi, quæ nusquam non in ipsorum scriptis occurrunt, tortoribus Inquisitionis vel Romanæ vel Hispaniæ, rationes reddere cogerentur; postquam facta rerum mutatione, Verbum Dei haberi cœpit *nasus cereus, ad res profanas et impias probandas* flexibilior et facilior, quam facile est *ex pedibus aut semipedibus, aut penthemimeris Virgilianis epithalamia, seu quidvis aliud congerere*; sicut post alios scribit Pamelius Archidiaconus ad Tertul. de Præscript. n. 237." *Casaub. Exerc. xvi. ad Annales Baronii, p. 547, edit. 1615.*

### POSTSCRIPT.

To the notice of Relics on p. 15 may be added. An extraordinary list of *Relics* is given in a curious publication entitled *Indulgentie Ecclesiarum Urbis Rome*—impressum Rome *per Marcellum Silber alias Frank, anno MDXII.*, and which, in an infallible Church, must of course be as true and beneficial now, as when first exhibited to the faithful.

"Item in quodam tabernaculo majori quod stat super dictum altare requiescunt capita sanctorum apostolorum Petri et Pauli ut dictum est. Item in quodam tabernaculo, quod est super altare sancte Marie Magdalene sunt recondite he reliquie que sequuntur: videlicet Tira cum qua coronatus fuit sanctus Silvester papa per Constantinum imperatorem. Item caput sancti Zacharie patris sancti Joannis baptiste. Item caput sancti Pancratii martyris: de quo emanavit sanguis per tres dies continue: quando ista sacratissima ecclesia fuit ab hæreticis combusta. Item de reliquiis sancte Marie Magdalene. Item una spatula sancti Laurentii martyris. Item unus dens sancti Petri Apostoli. Item coppa ex qua sanctus Johannes venenum bibit et non sibi nocuit. Item Cathena cum qua ligatus fuit sanctus Johannes Evangelista dum duceretur de Epheso Romam. Item tunicella sancti Joannis Evangeliste: que posita fuit supra tres mortuos et confestim surrexerunt. Item de cineribus sancti Joannis baptiste; et cilicium ipsius. Item de lacte, de Capillis, et de Vestimentis gloriose Virginis Marie. Item Camisia quam fecit virgo Maria Christo propriis manibus. Item lintheum seu pannus cum quo Christus extersit pedes Apostolorum. Item sorbices et arundo, cum qua Christus percussus fuit. Item de ligno sancte Crucis. Item purpureum vestimentum tinctum de guttis sanguinis Christi. Item velum beate Virginis Marie," &c. &c., the list closing with some relics of the blood and water, which flowed from the side of Christ—which, with other relics, are exhibited on Good Friday, after dinner.



There is mention also of the steps, against which our Lord Jesus Christ stumbled, when twelve years of age, "ad effusionem sanguinis; et signum apparet clare, ubi cecidit sanguis,"—and to any one who shall ascend this ladder are assigned nine years of indulgences for each step, and the remission of a third part of all his sins.

The small volume, from which the preceding extract is made, was often reprinted at the beginning of the 16th century. It may be considered as the *Pilgrim's Guide*, during his sojourn in the Holy City.

As Protestants are not fully aware to what extent an idolatrous regard to the *Virgin Mary* is paid by Romanists, and is attempted to be revived in this country, we add some extracts from a book entitled "*The Glories of Mary, by Alphonsus Liguori*," as adduced by the Rev. C. S. Bird at a meeting of the friends of the Reformation Society, held at Reading on the 16th of last December.—*Liguori* is one of the five Saints recently canonized by the present Pope, and whose *Lives* have since been published in a volume designated "*The Lives of the Saints canonized in 1839*." It is published by the Romanists themselves in London, and sold at all their booksellers, being carefully prepared for the edification of English Romanists; containing an account of a vast number of miracles said to have been wrought by those saints during their life and after their death—particularly of those miracles which were considered by the Cardinals to be proved to their satisfaction, and on the strength of which the present Pope issued his decree of canonization. "Here then," said Mr. Bird, "we have a work of the highest authority, holding out the brightest patterns for imitation which can be presented to Romanists—to English Romanists—by their own Church, in the present day. To this volume then we go to see what are the *practices* recommended to Romanists on the highest sanction in the present day."

"The first saint whose life is given is *St. Alphonsus Liguori*. He was a Romish Bishop, who died about fifty years ago. He is spoken of as one of 'those illustrious men whose writings have unfolded the mysteries of the Divine attributes, or explained the principles and *practice* of Christian morality.' 'He is celebrated throughout the whole world for his *theological writings*.' Such is the character given of him at the very commencement of his Life. Amongst his writings enumerated afterwards, we find 'the Glories of Mary,' which," said Mr. B., "I hold in my hand. It is a well known and popular book."

"The '*Lives of the Saints*,' then, is a distinct recognition and endorsement of this book, '*the Glories of Mary*.' Romanists are informed that the writer has just been exalted into a Saint, specially for his theological writings, which we are distinctly told 'were carefully examined by the Congregation of Rites at Rome, and declared to have nothing in them that could be censured.' After this, we may conclude that no Romanist can hesitate to give himself up to this new Saint as a safe guide and teacher. Nothing that is in '*the Glories of Mary*' can be disavowed as contrary to the mind of the Pope and the Church of Rome, at the present moment. What idea, then, does this book, thus adopted and recommended, give us of the *practical* nature and actual extent of the regard shewn to Mary—her *worship*, as it will appear, it may properly be called? Almost every page would shock a Protestant. Thus: 'Reign, O Mary! power and dominion belong to the mother and spouse of the King of kings.' 'Every thing in heaven and on earth, which is subject to God, is also under the empire of his most holy mother.' 'Mary, says St. Bonaventure, (not God, as it is in Scripture) 'has so

loved us, that she gave her only Son.' 'O mother of our God, says St. Methodius, you are the beginning, the middle, and the end of our felicity. The beginning, obtaining us the remission of our sins; the middle, in procuring us perseverance in grace; the end, in opening Paradise to us.' 'Take away the Sun, says St. Bernard, and what does the world become? an abode of horror, a chaos of confusion. Thus let a soul abandon Mary, and it is seated in darkness.' 'Christian, says St. Bernard, whoever thou art, thy life on earth is a perilous navigation; if thou dost not wish to be drowned, turn not away thine eyes, *invoke Mary on occasions of sin*, in the struggle of temptation, in doubt, in danger; let her powerful name be ever in thy heart, and on thy lips, to inspire thee with confidence; trust in Mary, and thou wilt not fall into despair; follow her, and thou wilt not stray; let her hand protect thee, and thou wilt have nothing to fear; let her be thy guide, and thou wilt infallibly arrive at the haven of salvation. *This do and thou shalt live.*' These are sufficiently high and almost blasphemous expressions; but it may be said, they are only general expressions. Let us see then some more particular attributes ascribed to Mary. We are told in Scripture, that 'there is one Mediator between God and man, Christ Jesus.' This is at the very root and foundation of Christianity, yet it is practically overthrown by the exaltation of Mary. 'St. Bernardine, says *Liguori*, asserts that if God has not destroyed man after his sin, it was in consideration of the blessed Virgin; he doubts not, that all the mercies granted to sinners in the Old Law, have been given in *consideration of Mary.*' An angel told St. Bridget that 'the prophets of the ancient Law leaped for joy, when they foresaw, that in consideration of Mary's purity and humility, God would be appeased, and turn away his wrath from those who had most irritated him.' 'The King of Heaven, whose bounty is infinite, desiring nothing so ardently as to confer his favours upon us, in order to increase our confidence in him, has given us his mother for our mother, and in her hands *resigned*, if we might say so, his omnipotence in the sphere of grace.' Gerson observes, 'that as the kingdom of God consists in mercy and justice, the Lord has, as it were, divided it, reserving to *himself* the dominion of justice, and yielding to his *mother* that of *mercy.*'—What becomes of Christ as a Mediator in such passages as these? Is he not robbed of all his glory, and Mary put into his place? As if conscious of this; as if feeling guilty in the presence of him against whom she has thus committed sacrilege, the Church of Rome seems afraid of Christ, and inspires the like fear into her children. Instead of a loving Saviour, she represents him as an enemy and avenger. What says the Scripture concerning the blood of Christ? 'that it cleanseth from all sin—that it brings us near to God—that it speaks better things than the blood of Abel.' But what says the '*Glories of Mary?*' 'We read in the second Book of Kings, that a woman of Thecura having presented herself before David, said, my Lord, I had two sons, both quarrelled, and one of them having killed the other, the officers of justice have seized on the former, and having lost one, I see myself on the point of losing the other; have pity on me, and do not permit them to take his life. David greatly affected caused the aggressor to be set at large. This is precisely Mary's language to the Sovereign Judge, when she sees him irritated against sinners who fly to her for protection. 'Lord,' does she say, like Thecura, 'I had two sons, Jesus and man; man nailed Jesus to the cross; *his blood loudly demanded your vengeance*; can you deprive me of the second, after I have already lost the first? Ah, no, certainly; God will not condemn the sinner who has recourse to Mary.' What horrible injury is here done to Christ! His blood



is made to *cry for vengeance*, and it is intimated that *but for Mary* it had been better for us, if it had not been shed ! In the following passage, the same disparaging comparison between him and Mary is made still more strikingly. 'We read in the Chronicles of St. Francis, that brother Leo saw in a vision two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided his blessed mother. He observed, that many endeavouring to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them.' What must Romanists think of Christ, who enter into the spirit of this passage? Must they not see him in dark and odious colours?—Can they love him?—Can they flee to him?—Can they obey his gracious invitation, 'Come unto me, all ye that travail and are heavy laden, and I will give you rest?' And as if it was not enough that Mary should thus practically displace the Redeemer, and that he should be clothed in terrors to set off her mercy, the office of the Holy Spirit is similarly superseded. 'Queen of heaven, deign to cast your eyes on a miserable sinner, and lose not sight of him, till you render him truly holy.' 'I hold for certain,' says Liguori, 'that according to the common opinion of Romish divines, every grace we receive passes through the hands of Mary. It is certain, therefore, that the grace of *final perseverance* is also her gift.' 'To preserve the life of grace, we need *spiritual* strength, and this strength is *only to be obtained by Mary*.' Who that reads this book, and imbibes its practical Idolatry, will ever think of going in prayer to the Holy Ghost the sanctifier? Mary does all that a Protestant looks for at the hands of Christ and the Holy Spirit. She takes the place of the whole Trinity. '*All things are subject to Mary's empire, even God himself*.' Such were the words of St. Bernardine. Liguori does not hesitate to say that he approves of them. Can madness, can fanaticism, and idolatry go further? Let it not be said, that all the power that is ascribed to Mary, is supposed to flow through her intercession. Not so, for we are expressly told, by Liguori, that she disposes of all in heaven and earth *at her pleasure*. 'St. Bernard, asking the question, why the Church calls Mary, Queen of Mercy? answers it himself by saying, It is because she opens at pleasure the abyss of the Divine Mercy.' 'Reign, O Mary,' says the Abbot of Guerrie, '*dispose at pleasure of the goods of your Son*.' 'All power, O Mary,' says St. Damian, '*has been given to you in heaven and on earth*'"

Can any one recognize Christianity in such a system as this? And are we to have this abominable perversion of Christ's Religion introduced by these means into this country, and again set up among us? May the mercy and the goodness of our God forbid it!

We regret to perceive that the same pretended moderation, the same awkward adoption of Romish phraseology and sentiment, and the same inclination to debase the elevation of Protestant sentiment to their own level, is meeting with advocates in other quarters besides that to which the introductory remarks to these pages have been more immediately directed.

It is not two months since we met with a perversion of Baxter's language in a religious Periodical, which had it, or any similar, been introduced into the reprint of Dr. Sall's work, would justly have subjected the Editor to the charge of misinterpreting his author, and perverting his language for party purposes. It has been asserted that Baxter considered Popery a "*very conquerable poison*." He did no such thing: what his sentiments were upon the subject of *that mixture* may be collected without any difficulty, from his *Key for Catholics*, pp. 306, 7, and 342, edit. 1839—but suppose such a perversion and alteration had been made in the text of Dr. Sall's volume, in order to reduce his sentiments to our own standard!—In this respect *our* readers may rest assured that no alteration has been introduced into the text of the volume now reprinted.

On a review of the whole, however offensive it may be to some parties who would rather shelter the Popery now roaming among us, than coalesce for its suppression, we cannot but renew and reiterate our protest against it, and would cry to every reader in the language of the Quarterly Review (Dec. 1840) in an article evidently written not under brutish ignorance, but a full, mature, and able consideration of the subject—"Beware of Popery."

"Men think that Popery has but one face, one weapon, one attack. Instead of this, it has as many as there are passions, appetites, and principles in human nature. Its name is Legion. It can adapt itself to every form of Society, to every diseased craving of the human mind—courting democracy one day, and despotism the next—now arming kings with a rod of iron, and now blowing the trumpet of rebellion—now deifying its rulers, and surrounding them with all the pomps and vanities of life, and now sending the hermit and the monk to macerate themselves in deserts. With one hand it extinguishes reason; with the other it frets and indulges the wildest excesses of a profane curiosity. It surrounds the humble, docile, imaginative mind, with an atmosphere of mysteries; it brings the same mysteries down to the grasp of the most vulgar understanding by sensualizing and explaining every thing. It demands unlimited external obedience, but frames elastic formularies to admit of unlimited internal license. It opens a refuge in the Confessional for all those secret, preying thoughts which kill without a vent;



and it saves the public shame by sealing them up again as in the bosom of God. It destroys the social principles of man by eradicating domestic ties, and opens the widest field for them in the social organization of the Church. And if it can sit on its throne as the one judge and dispenser of one revealed faith, and the guardian of religion throughout the world, it can also rationalize, and scoff, and act the Sceptic, and Liberal, and Utilitarian—even blaspheme, when necessary to gain its end, and that end, universal dominion. We say to the nineteenth Century, "*Beware of Popery.*" It has its arms against you, as well as against the ages of so-called darkness. You have minds sickened at the low, vulgar materialism of the day—and Popery has a spiritual mask, and can clothe itself as a Saint or a martyr. You are distracted by doubt and dissensions—and Popery offers you a Rock on which to rest above the battles of opinion. Society is rent and torn from top to bottom—and Popery will undertake to make it whole. The whole body of thought is lying sick or dead by the departure of the soul of Religion—Popery will promise to restore its life. Governments are broken up by rebellion—Popery will support them with its interdicts. Blasphemy and impiety are let loose by letting loose individual judgments—and Popery has a chain with which to bind them again. We hear of universal fraternization, of liberty, equality, and peace throughout the world—Popery calls itself Christian, and Christians are a people of brothers, without distinction of place, or climate, or birth. We say again to the nineteenth Century, *Beware of Popery.* It was smitten down at the Reformation; in the next century it revived again. In the French Revolution it seemed at its death-gasp; it is now in full vigour."

*The Reader will kindly observe the following Errata.*

Page 9, line 2 from bottom; for "*Carnolia*" read *Carniola*.

Page 10, line 10; for "*Sacræ*" read *Sacra*; and in the first line of the next Note, for "*par*" read *per*.

Page 16, line 7; for "*15th century*" read the 14th; and five lines below for "*Diæcesibus*" read *Diœcesibus*.

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